

**for Religious Studies**

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**Abstract:**

This study critically examined the digital presence of African Initiated Churches and its implications for religious studies, focusing on Worship Harvest and Phaneero Ministries in Uganda. The research aimed to investigate how African Initiated Churches utilize digital platforms to represent their beliefs and practices and the implications for decolonizing digital archives in religious studies. The study employed a critical digital humanities approach, combining qualitative content analysis of African Initiated Churches' digital platforms (websites, social media, and online liturgies) with interviews of African Initiated Churches leaders and members. Decolonial theory was used to analyze the power dynamics of digital representation and its impact on African knowledge systems. The findings reflect that, African Instituted Churches are actively utilizing digital platforms to promote their beliefs and practices, however, despite their efforts, African Instituted Churches' digital presence is often marginalized in mainstream digital archives. This research contributes to a more inclusive and localizing study of African religions in the digital age. The findings highlight the need for indigenizing digital archives to amplify African voices and knowledge systems. By examining the digital presence of African Initiated Churches, this study sheds light on the importance of contextualizing archives and promoting African voices in the digital landscape. The study recommends prioritizing African perspectives and knowledge systems in digital archives, promoting a more nuanced understanding of African Christianity and its diverse expressions.

**Key words:** African Initiated Churches, Digital Humanities, Decolonization, African Religions, Digital Archives.

**Introduction**

African Initiated Churches have played a pivotal role in shaping African Christianity, offering unique perspectives on faith, culture, and community (Anderson, 2001; Sundkler, 1961). Despite their significance, African Initiated Churches remain understudied, particularly in the digital realm (Hackett, 2017).

The digital presence of African Initiated Churches is a critical aspect of understanding the intersection of faith, culture, and technology in Africa. As noted by Katongole, (2005), “African Christianity is not just a matter of importing Western Christianity to Africa, but rather a process of inculturation, where African cultures and traditions are integrated into Christian practices”. This inculturation is evident in the digital presence of African Initiated Churches, which reflects their unique perspectives on faith, culture, and community. According to Mbiti (1969), Africans are notoriously religious, and this religiosity is increasingly being expressed through digital platforms. African Initiated Churches, such as Worship Harvest Ministries and Phaneero Ministries, are leveraging digital technologies to promote their beliefs and practices, reaching a wider audience and fostering community engagement.

The rapid growth of digital technologies has transformed the way religious communities engage with their faith and interact with the world (Campbell, 2010). African Initiated Churches, such as Worship Harvest Church and Phaneero Ministries also in Uganda, are leveraging digital platforms to promote their beliefs and practices, but their online presence remains largely unexplored.

Worship Harvest Ministries is a non-denominational Christian community founded in 2006 by Pastor Moses Mukisa (Worship Harvest Ministries, n.d.). The church’s purpose is to equip people to worship God and serve others meaningfully for community transformation (Worship Harvest Ministries, n.d.). Its vision is to help people receive God’s love and share it with others in relevant ways (Mukisa, 2018). Pastor Moses Mukisa began his ministry in the 2000s as a street preacher in Kampala (Mukisa, 2018). He was part of the “Come Alive” initiative, which helped high school leavers explore their gifts and ministry during vacation (Worship Harvest Ministries)

The initiative later evolved into Come Alive Ministries, and, in 2003, the name was changed to Worship Harvest Ministries (Mukisa, 2018). The church was launched in 2006, initially called House of Praise, before reverting to its current name (Worship Harvest Ministries). Worship Harvest Ministries has over 100 locations across Uganda and beyond, with a strong online presence (Worship Harvest Ministries). The church utilizes digital platforms to promote its beliefs and practices, reaching a wider audience (Worship Harvest Ministries, Facebook). Some of its locations include Naalya, Bugolobi, Downtown, Gayaza, Jinja, and Mukono (Worship Harvest Ministries)

Phaneero Ministries, spearheaded by Apostle Grace Lubega, is a dynamic and life-transforming ministry with a strong digital presence (Phaneero Ministries). The ministry offers an app with an extensive library of sermons, praise, worship, prayer, and devotional content (Phaneero Ministries, App). Phaneero's vision is to empower and educate users on living a successful Christian life (Lubega, 2020).

Both Worship Harvest Ministries and Phaneero Ministries leverage digital platforms to: Providing spiritual guidance and nourishment to their audience (Worship Harvest Ministries, YouTube; Phaneero Ministries, App), enabling users to participate in services remotely and strengthening community bonds (Worship Harvest Ministries, Facebook Live; Phaneero Ministries, YouTube Live), helping users integrate spiritual learning into their daily lives (Phaneero Ministries, App; Worship Harvest Ministries, Blog) and fostering connections among members and encouraging participation in ministry activities (Worship Harvest Ministries, Facebook; Phaneero Ministries, Social Media).

By utilizing digital platforms, these ministries aim to spread the gospel, promote community transformation, and support spiritual growth among their followers (Mukisa, 2018; Lubega, 2020). The digital humanities have opened up new avenues for studying religion, enabling

researchers to analyze online religious practices and communities (Dawson & Cowan, 2004). The

dominance of Western perspectives in digital archives has led to the marginalization of African voices and knowledge systems (Mignolo, 2011). Decolonizing digital archives is essential to promote a more inclusive study of African religions and challenge the existing power dynamics (Ndlovu-Gatsheni, 2018).

This study aims to critically examine the digital presence of African Initiated Churches exploring how digital archives can be decolonized to amplify African voices and knowledge systems by understanding How African Initiated Churches utilize digital platforms to represent their beliefs and practices?, What are the implications of decolonizing digital archives for religious studies? And How can the findings of this study contribute to the development of more inclusive? . By analyzing the online activities of Worship Harvest and Phaneero Ministries, this research will contribute to a deeper understanding of the role of digital technologies in shaping African Christianity.

The digital presence of African Initiated Churches remains largely understudied, despite their significant role in shaping African Christianity. The digital presence of African Initiated Churches is not without challenges. As Nigerian scholar, Sabelo Ndlovu-Gatsheni (2018), notes, “the digital divide is a real issue in Africa, with many communities lacking access to digital technologies and the internet” (p. 56). This divide perpetuates the marginalization of African voices and knowledge systems, making it essential to decolonize digital archives and promote a more inclusive study of African religions. As the Yoruba proverb says, “A tree cannot stand without its roots” (Adeyemi, 2013, p. 12). This paper aims to shed light on the roots of Africa Initiated Churches’ digital presence, highlighting the importance of contextualizing archives and promoting African voices in the digital landscape.

The dominance of Western perspectives in digital archives has led to the marginalization of African voices and knowledge systems, perpetuating existing power dynamics and limiting our understanding of African religions.

This study addresses the problem of how African Initiated Churches' digital presence can be leveraged to promote a more inclusive and decolonial study of African religions, and how digital archives can be decolonized to amplify African voices and knowledge systems.

African Initiated Churches' digital presence is understudied, leading to a lack of representation and understanding of their beliefs and practices. Western perspectives dominate digital archives, marginalizing African voices and knowledge systems. Existing power dynamics in digital archives perpetuate the marginalization of African perspectives and knowledge systems. The lack of decolonization in digital archives limits our understanding of African religions and Christianity

The significance of this study lay in its potential to challenge the dominant Western narratives in digital archives and promote a more nuanced understanding of African religions (Magesa, 2014). By highlighting the importance of decolonizing digital archives, this research contributes to the development of more inclusive and equitable digital platforms (Couldry & Mejias, 2019). While previous studies have explored the role of digital technologies in shaping religious practices and communities (Campbell, 2010; Dawson & Cowan, 2004). However, few have examined the digital presence of African Initiated Churches the implications for decolonizing digital archives (Hackett, 2017), this study seeks to fill this gap by providing a critical examination of African Initiated Churches' digital presence and its implications for religious studies. The purpose of this study was to contribute to a deeper understanding of the role of digital technologies

in shaping African Christianity and to highlight the importance of decolonizing digital archives to amplify African voices and knowledge systems.

## Literature Review

The digital presence of African Initiated Churches is a critical aspect of understanding the intersection of faith, culture, and technology in Africa. This literature review examines the existing research on African Initiated Churches' digital presence, highlighting the gaps in the literature and the need for a more inclusive and decolonial approach to the study of African religions.

Decolonial theory critiques the dominance of Western perspectives in knowledge production and highlights the need for decolonization (Mignolo, 2011; Ndlovu-Gatsheni, 2018). In the context of digital archives, decolonization involves prioritizing African perspectives and knowledge systems, and recognizing the agency of African communities in shaping their own digital presence (Couldry & Mejias, 2019). However, the literature reveals that Western perspectives continue to dominate digital archives, marginalizing African voices and knowledge systems (Hackett, 2017).

African Initiated Churches have played a significant role in shaping African Christianity, offering unique perspectives on faith, culture, and community (Anderson, 2001; Sundkler, 1961). Recent studies have examined the digital presence of Africa Initiated Churches, highlighting their use of digital platforms to promote their beliefs and practices (Mukisa, 2018; Lubega, 2020). However, these studies have largely focused on the surface-level aspects of Africa Initiated Churches' digital presence, neglecting the deeper power dynamics and implications for decolonizing digital archives.

The literature review reveals several gaps in the existing research on African Initiated Churches' digital presence: Limited attention has been paid to the power dynamics of digital representation and its impact on African knowledge systems, lack of research on the implications of decolonizing digital archives for religious studies and literature has largely neglected the experiences and perspectives of Africs Initiated Churches in Uganda, highlighting the need for a more localized and contextualized approach.

### **Theoretical Background.**

The theoretical framework that guided this research is rooted in decolonial theory, which critiques the dominance of Western perspectives in knowledge production and highlights the need for decolonization (Mignolo, 2011; Ndlovu-Gatsheni, 2018).

Decolonial theory emphasizes the importance of challenging dominant Western narratives and promoting diverse epistemologies. In the context of digital archives, decolonization involves prioritizing African perspectives and knowledge systems, and recognizing the agency of African communities in shaping their own digital presence (Couldry & Mejias, 2019; Mignolo, 2011).

African Initiated Churches have played a significant role in shaping African Christianity, offering unique perspectives on faith, culture, and community. Their emergence reflects the need for African-led Christian movements that prioritize African cultural expression and spiritual autonomy (Anderson, 2001).

The digital humanities have opened up new avenues for studying religion, enabling researchers to analyze online religious practices and communities. However, the dominance of Western perspectives in digital archives has led to the marginalization of African voices and knowledge systems (Campbell, 2010).

The Bible emphasizes the importance of diverse cultural expression and the empowerment of marginalized communities. In Acts 17:26, Paul notes that God “made from one man every nation of mankind to live on all the face of the earth” (New International Version). This verse highlights the diversity of human experience and the need for inclusive representation in digital archives.

By examining the digital presence of Africa Initiated Churches and exploring how digital archives can be decolonized, this research aimed to contribute to a deeper understanding of the role of digital technologies in shaping African Christianity and promoting a more inclusive study of African religions

### **Materials and Methods.**

This study employed a critical digital humanities approach, combining qualitative content analysis of African Initiated Churches’ digital platforms with interviews of leaders and members. The research design was informed by the need to understand how they utilize digital platforms to represent their beliefs and practices, and the implications for decolonizing digital archives in religious studies.

### **Data Collection.**

**Digital Platforms:** Websites, social media, and online liturgies of African Initiated Churches, such as Worship Harvest Church Uganda and Phaneero Ministries, were analyzed to understand their online presence and digital practices. **Interviews:** In-depth interviews with African Initiated Churches leaders and members provided insights into their experiences, perceptions, and utilization of digital platforms. **Qualitative Content Analysis:** A thematic analysis of digital content was conducted to identify patterns, themes, and meanings in the online representation of African Instituted Churches.

were selected for analysis. Snowball Sampling: Additional African-initiated churches may be identified through referrals from initial participants.

This study's critical digital humanities approach, combining qualitative content analysis and interviews, provided a comprehensive understanding of Africa-Initiated Churches' digital presence and practices.

By analyzing digital platforms and conducting in-depth interviews, this research shed light on the ways Africa Initiated Churches utilize digital technologies to represent their beliefs and practices, and the implications for decolonizing digital archives in religious studies.

The findings of this study contributed to a deeper understanding of the role of digital technologies in shaping African Christianity and promoting a more inclusive study of African religions.

## **Results**

This study examined the digital presence of African Initiated Churches in Uganda, focusing on Worship Harvest Church and Phaneero Ministries. The analysis of digital platforms and interviews with African Initiated Church leaders and members revealed the following key findings: African Initiated Churches are actively utilizing digital platforms (websites, social media, online liturgies) to promote their beliefs and practices.

Despite their efforts, African Initiated Churches' digital presence is often marginalized in mainstream digital archives.

Participants highlighted the need for decolonizing digital archives to amplify African voices and knowledge systems.

Interview Analysis (using NVivo software)

Thematic analysis of interviews with 5 African Initiated leaders/members revealed the following

themes:

S No	Theme	Frequency	Example Quote
1	Digital Presence	15	"Our church has a strong online presence..." (Louis)
2	Decolonization	12	"We need to take control of our own digital narrative..." (Irene)
3	Community Engagement	8	"We struggle to engage with other churches online..." (Louis)

### Digital Presence

The analysis of African Instituted Churches' digital platforms revealed that all participants (Group 1: Louis, Pastor Irene, David, Samuel, Emily, Joseph) reported active utilization of digital tools to promote beliefs and practices, aligning with Objective 1 (How African Instituted Churches utilize digital platforms). The statements included: Louis (Worship Harvest Church, Uganda) noted, "Our online presence has helped us reach people globally." Pastor Irene of Phaneero Ministries stated, "We've seen growth in our online community, especially among young people." David (African Instituted Church leader) said, "Our website is our main platform for sharing sermons and updates." African Instituted Churches are actively using digital platforms to promote their beliefs and practices, indicating a desire to be visible and relevant in the digital age. They are leveraging these platforms to assert their presence and promote their beliefs and practices, demonstrating remarkable resilience and adaptability (Asogwa & Ebo, 2021). This is significant given the historical marginalization of African religions in mainstream discourse (Mbiti, 1991), a people whose beliefs and values were once considered "tabula rasa," as their livelihood often ran contrary to what was known to Europeans. Samuel (African Instituted Church member) mentioned, "I love watching our church's online services when I'm away." Emily (African Instituted Church

youth leader) shared, “We’ve used social media to promote our youth events.” Joseph (African Instituted Church tech team) added, “Managing our online platforms has taught me a lot.”

## **Decolonization**

Interviews with African Initiated Churches leaders/members highlighted the importance of contextualizing theology within African contexts, which aligned with the implications of decolonizing digital archives. The statements made included, Irene (Phaneero Ministries) stated who stated, “We make sure our teachings reflect African contexts.”, There’s a strong desire among African instituted Churches to take control of their own digital narrative, suggesting a need to challenge dominant Western perspectives and assert their own voices and perspectives. However, despite their efforts, African Initiated Churches’ digital presence is often relegated to the periphery, mirroring the broader trend of Western-dominated digital archives (Ndlovu-Gatsheni, 2018). This perpetuates the erasure of African voices and knowledge systems, reinforcing the notion that Western perspectives are the norm (Fanon, 2007). The research underscores the need to decolonize digital archives, making space for African voices and knowledge systems (Mignolo, 2011). This requires a critical examination of power dynamics and a commitment to amplifying marginalized perspectives (Spivak, 1988). As Smith (2012) argues, decolonizing methodologies involve challenging dominant epistemologies and centering indigenous knowledge systems. Louis (Worship Harvest Church Uganda) said, “We’ve moved away from Western-style worship music.”, David (African Instituted Church leader) mentioned, “Decolonizing our theology means recognizing African traditions.”, while Samuel (African Instituted Church member) appreciated, “Our pastor explains things in a way that makes sense to us.”, Emily (African Instituted Church youth leader) stated how, “Western culture influences our faith.” and Joseph (African Instituted Church tech team) noted, “Our online content reflects our African identity.”

**Community Engagement**

Thematic analysis of interviews showed Africa Initiated Churches using digital tools to foster connections, aligning Contribution to inclusive study of African religions). The statements included, Louis (Worship Harvest Church Uganda who mentioned, “We’ve partnered with local NGOs.”, while Pastor Irene (Phaneero Ministries) stated, “Our online groups help people stay connected.”, African Initiated Churches face challenges in engaging with other churches and communities online, highlighting the importance of building relationships and fostering dialogue in the digital space. The research underscores the need to decolonize digital archives, making space for African voices and knowledge systems (Mignolo, 2011). This requires a critical examination of power dynamics and a commitment to amplifying marginalized perspectives (Spivak, 1988). As Smith (2012) argues, decolonizing methodologies involve challenging dominant epistemologies and centering indigenous knowledge systems. Man made barricades that have been constructed should be brought down and the Lordship of Christ be acknowledged as head rather than our own human understanding. David (African Initiated Church leader) said, “We host virtual prayer meetings with other churches.”, Samuel (African Instituted Church member) joined, “Online Bible studies with people from other churches.”, Emily (African Instituted Church youth leader) organized, “Community clean-ups and events via WhatsApp.” and Joseph (African Instituted Church tech team) noted, “Our online presence opened doors for partnerships”

These themes emerged from the analysis of digital content and interviews with African Initiated Church Elders as well as content analysis. The frequencies indicate how often these themes appeared in the data, and the example quotes provide context and illustration

**Discussion**

The findings highlight the importance of prioritizing African perspectives and knowledge systems in digital archives. Decolonizing digital archives can promote a more nuanced understanding of African Christianity and its diverse expressions.

Usually, their online engagement is often limited to their own communities, with limited interaction with other Africa-initiated churches or mainstream Christian denominations (Hackett, 2017). The dominance of Western perspectives in digital archives perpetuates existing power dynamics, marginalizing African voices and knowledge systems (Mignolo, 2011). Decolonizing digital archives involves prioritizing African perspectives and knowledge systems, and recognizing the agency of African communities in shaping their own digital presence (Couldry & Mejias, 2019).

The marginalization of African voices and knowledge systems in digital archives limits our understanding of African religions and Christianity (Anderson, 2001). By prioritizing African perspectives and knowledge systems, digital archives can promote a more nuanced understanding of African Christianity and its diverse expressions. African Initiated Churches can work to create their own digital archives. How can they ensure that these archives are accessible, sustainable, and resistant to external control or censorship? Through Collaboration, but what are the potential risks of collaboration (e.g., cultural homogenization, power imbalances), and how can African Initiated Churches mitigate them?

When Sharing cultural expressions: How can African Initiated Churches balance showcasing their uniqueness with avoiding exoticization or cultural appropriation in digital spaces?

Engaging online discussions: How can African Initiated Churches prepare for potential backlash, trolling, or misrepresentation in online interactions with Western-dominated narratives? The marginalization of African voices and knowledge systems in digital archives limits our understanding of African religions and Christianity (Anderson, 2001). By foregrounding African perspectives, these archives can foster a more nuanced appreciation of African Christianity and its diverse expressions. African Initiated Churches (AICs) can take the lead in creating their own digital archives, but they must consider accessibility, sustainability, and safeguards against external control or censorship. Collaboration offers opportunities but also risks, such as cultural homogenization and power imbalances, which AICs can mitigate through transparent governance, inclusive decision-making, and clear safeguarding of autonomy. In sharing cultural expressions, AICs should balance showcasing uniqueness with vigilance against exoticization or cultural appropriation in digital spaces. Finally, as online discussions proliferate, AICs should prepare for potential backlash, trolling, or misrepresentation within Western-dominated narratives by developing robust community guidelines, media literacy within their communities, and strategic engagement plans that uphold integrity while fostering constructive dialogue.

### **Takeaways and Implications**

African Initiated Churches are actively utilizing digital platforms to represent their beliefs and practices, but their online presence is often marginalized in mainstream digital archives. This marginalization can be attributed to the dominance of Western perspectives in digital archives, which can limit the visibility and accessibility of Africa Initiated Churches' online content.

African Initiated Churches' online engagement is often limited to their own communities, with limited interaction with other Africa Initiated Churches or mainstream Christian

denominations. This limited engagement can be due to various factors, including limited resources, lack of digital literacy, or a focus on serving their local communities.

The study highlights the need for decolonizing digital archives to amplify African voices and knowledge systems. Decolonizing digital archives involves prioritizing African perspectives and knowledge systems, and recognizing the agency of African communities in shaping their own digital presence. This can be achieved by promoting diverse epistemologies, challenging dominant Western narratives, and creating inclusive digital spaces.

Uganda is taking steps to decolonize its historical and cultural landscape, promoting diverse epistemologies and challenging dominant Western narratives. The Ugandan government and citizens are reclaiming their cultural practices, languages, and artifacts suppressed during colonial rule (Mamdani, 2017). This includes showcasing traditional stories through music, dance, visual arts, and literature, reinforcing a sense of belonging and addressing historical injustices (Kaggwa, 2020).

Educational institutions are playing a crucial role in this transformation by introducing programs focused on local history and cultural studies (Ssekamwa, 2000). These programs empower individuals to critically assess their past and become active participants in shaping their future (Nannyonga-Tamusuza, 2017).

Social media platforms are being used to amplify indigenous voices and share stories that challenge the status quo (Nyabola, 2018). Grassroots movements are utilizing these platforms to advocate for cultural preservation, environmental sustainability, and social justice, creating a collective consciousness that resonates beyond Uganda's borders (Mamdani, 2020).

Uganda's journey to decolonize its historical narrative is about empowerment and self-determination (Ndlovu-Gatsheni, 2018). By embracing their past, celebrating their identities, and

challenging colonial legacies, Uganda is crafting a future that reflects its authentic self (Kaggwa, 2020).

These initiatives demonstrate Uganda's commitment to promoting diverse epistemologies and challenging dominant Western narratives, creating a more inclusive cultural landscape (Mignolo, 2011).

The study's findings have implications for religious studies, highlighting the need for a more inclusive and decolonial approach to the study of African religions. The marginalization of African voices and knowledge systems in digital archives limits our understanding of African religions and Christianity. By prioritizing African perspectives and knowledge systems, digital archives can promote a more nuanced understanding of African Christianity and its diverse expressions.

The study's participants provided valuable insights into the ways African Initiated Churches utilize digital platforms to represent their beliefs and practices. Some key takeaways from the participant reactions included, the need for African Initiated Churches to find ways to build online communities that reflect their values and practices.

Africa-initiated churches need to take control of their digital narrative and ensure that their voices are heard.

Africa Initiated Churches need to ensure that their digital archives reflect the diversity of African Christianity.

Digital platforms have been transformative for Africa Initiated Churches, enabling them to reach a wider audience and share their message with individuals who may not otherwise have been exposed to it.

Africa Initiated Churches need to ensure that their digital presence reflects their values and practices, and that they're not just mimicking Western churches.

These takeaways highlight the importance of decolonizing digital archives and promoting African voices and knowledge systems in the digital landscape. By prioritizing African perspectives and knowledge systems, digital archives can promote a more nuanced understanding of African Christianity and its diverse expressions.

## **Conclusion**

This study's findings reveal that African Initiated Churches are actively utilizing digital platforms to represent their beliefs and practices, but their online presence is often marginalized in mainstream digital archives. The research highlights the need for decolonizing digital archives to amplify African voices and knowledge systems, and promote a more inclusive study of African religions.

Africa Initiated Churches have a strong online presence, with websites, social media, and online liturgies that showcase their beliefs and practices, Africa Initiated Churches' online engagement is often limited to their own communities, with limited interaction with other Africa Initiated Churches or mainstream Christian denominations.

The dominance of Western perspectives in digital archives perpetuates existing power dynamics, marginalizing African voices and knowledge systems, decolonizing digital archives involves prioritizing African perspectives and knowledge systems, and recognizing the agency of African communities in shaping their own digital presence.

The study's findings highlight the need for a more inclusive and decolonial approach to the study of African religions, emphasizing the importance of prioritizing African perspectives and

Churches utilize digital platforms to represent their beliefs and practices.

This study shows that African Initiated Churches (AICs) actively use digital platforms to represent their beliefs and practices, yet their online presence remains marginalized within mainstream digital archives. The findings underscore the need to decolonize these archives to amplify African voices and knowledge systems, fostering a more inclusive understanding of African religions. While AICs maintain a robust online presence through websites, social media, and online liturgies, engagement tends to occur mostly within their own communities, with limited interaction across other AICs or with mainstream Christian denominations.

The dominance of Western perspectives in digital archives sustains existing power dynamics, underscoring the imperative to prioritize African perspectives and agency in shaping their own digital presence. The study advocates for a more inclusive and decolonial approach to researching African religions, emphasizing the necessity of foregrounding African knowledge systems in digital archives. At the same time, it provides insights into how AICs leverage digital platforms to convey their beliefs and practices, illustrating both the opportunities and the ongoing challenges of ensuring their voices are heard in a global digital landscape.

### **Future Research Directions**

Investigating the dynamics of online communities formed by Africa Initiated Churches and their impact on religious practices and identity.

Designing and implementing digital archives that prioritize African perspectives and knowledge systems.

Comparing the digital presence and online practices of African Initiated Churches with other Christian denominations or religious traditions.

Christianity, this research aims to promote a more inclusive and decolonial study of African religions.

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